of hell, damnation, fire, and brimstone), as men fright birds from the corn with an empty hat, doublet, and a crooked stick. And again: if the fear of spirits (the chief of which is the Deity) were taken away, nien would be much more fitted than they are for civil obedience*

Moreover, the power of civil sovereigns is per-fectlyindivisible ; it is either all or nothing; it must be absolute and infinite, or else it is none at alL Now it cannot be so, if there be any other power equal to it, to share with it, much less if there be any superior (as that of the Deity) to check it and control it. Wherefore, the Deity must of necessity be removed and displaced, to make room for the Leviathan to spread itself in.

Lastly, it is perfectly inconsistent with the ria/-ture of a body politic, that there should be any private judg'ment of good or evil, lawful or unlawful, just or Unjust allowed. But conscience (which Theism and religion introduces) is private judgment concerning good and evil; and therefore the allowance of it, is contradictious to civil sovereignty and a commonwealth. There ought to be no other conscience (in a kingdom or commonwealth) besides the law of the country; the allowance of private conscience being, *ipso facto,* a dissolution of the body politic, and a return to the state of nature. Upon all these accounts it must needs be acknowledged, that those philosophers, who undermine arid weaken Theism and religion,' do highly deserve of all civil sovereigns and coin-nionwealths.

Xxii; Now from all the premised cofisrderations, the Democritics confidently conclude against a Deity; that the system and compages of the nni-